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H – 693

International Court of Justice

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Document Ro 1

Defendant's Exhibit No. 1

'Ancient Romanticism.

German romanticism, Irrational Philosophy, intuitive and irrational philosophy influenced by sentimentality.

Quoted from:

Dr. Richard F a l c k e n b e r g (acc. Professor at Erlangen):
" HISTORY OF THE NEWER PHILOSOPHY FROM NIKLAUS ON KURS UP TO THE PRESENT"
5th edition, Publishers: von Veit and Co., Leipzig, 19o5.

Page 227
(Rousseau)

Rousseaus's fight against enlightenment.

"The Genevan Jean Jacques Rousseau (1712-1778) has a similar relation of opposition to the French enlightenment, as the Scotch School has to the English School and Herder and Jacobi had to the German School. By the cool and sophisticated conclusions of the mind we are referred to the immediate conviction of the sentiment, by the illusions of science to the infallible voice of the heart and conscience, by the over-refined state of affairs regarding culture we are referred to healthy nature. Praised enlightenment is not the motive of progress but the source of all dilapidation; morality is not founded on the clever calculation of selfishness but on the original social and benevolent inclinations, (the love for charity is just as natural to the hymen heart as self-love, the enthusiasm for virtue has nothing in common with our profit; what does it mean to die for one's own benefit?), religious truths are not the objects of thought but objects of pious perception. Sentiment is more genuine than reason.

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Representatives of Neo-Romanticism inside and outside of Germany are:

The Basle philosopher Karl Joel, Henri Bergson, Oswald Spengler, Edgar Dacque, Hans Driesch;

Paul de Lagarde, H.St. Chamberlain, G.F. Steffens, A. Horneffer, Johannes Mueller and Walther Rathenau, Paul Tillich et al.

There follow quotations from

Dr. Hellpach: "Creative Irrationalism?"

Dr. Messer: "Philosophy of Present Times"

Prof.Tillich: "The Religious Situation of Present Times"

Dr. theol. von der Leeuw: "Phenomenology of Religion"

Henri Bergson: "Introduction to Metaphysics"

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Defendant's Exhibit Ro. 2.

Quotation from:

Dr. phil. med. Willy Hellpach (Professor at the University of Heidelberg) "Creative Irrationalism?" Role and limits of the Irrationalism in Science. Science and the Zeitgeist - Felix Meiner Publishing Co., Leipzig 1937.

Page 56.

I. It is true, not all but many and especially very important advances of knowledge originated as nation, fancy, inspiration or intuition from the creatively obscure, vague, irrational, often enigmatic; in fact not seldom from the paradoxical or perfunctory, from dreams and illusions. This creative phase may be so irrational that the insight born in it may at first seem indiscernible, unreasonable, even strange not only to the world or the learned contemporaries (and their logic!) but to the creator himself as though his inspiration had come from something beyond this world, a something driving his ego like a football into productive mania. The irrationalism becomes demoniacal. Even a sober thinker like Charles Darwin was able to describe his state at the time this experience occured to him, only with the word "overwhelmed".

Page 56

II. Even where an inspiration at first does not at all represent the solution sought for by thinking, its womb is quite often the thinking efforts of the searcher, his "perpetual strenuous thinking".....

Page 57

"III. However, such preliminary work will give birth to a great inspiration only if the man creating it is a "man": and every real man of this kind lives consciously or subconsciously, in agreement or in tension with the life of his epoch which helps to form him.".....

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"If thus in scientific knowledge creative reason proves to be on one hand partly of irrational origin and being and, on the other hand, but not less essentially of rational origin, it thereby complies with the vital law of reason itself which in the conception developed by German thinking in its greatest upswing leaves all mere ratio., including mind and intellect, far behind and reaches deeply into the realm of the irrational. This very fact implies the accomplishment of having overcom. the pure retionalism of the rationalistic age through the classic German philosophy of reason (which would be a much more correct definition than the easily misinterpreted expression "idealistic".

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If the "pure reason" of the first critical essay by Kant already reaches far beyond ratio, which is only one of its instruments, and if its "synthetic judgments a priori" cannot be based on reason alone (also and precisely not in mathematics), Kant's practical reason in its very being advances into superhuman irrationalism (nothing more irrational than the "You Must" of conscience and the "Maxim of Acting as though ....." is hardly imaginable. . . . .)

Copy certified by:

Defense Counsel of Rosenberg.

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Document Ro 2a

Defendant's Exhibit No.

"Irrational Philosophy
Philosophy of Feeling, Outlook and Action."

Quotation from:

Dr. August M e s s e r (full professor at the University of Giessen):

"PHILOSOPHY OF PRESENT TIMES"

2nd Edition, Published by Quelle and Meyer, Leipzig 1918.

Page 116 - 1st Paragraph
3rd Part, Chapter 4

"Neo-Romantic, Irrational Tendencies."

"Since the Nineties and to a still greater extent since the turn of the century there are increasing signs of the awakening of a spiritual life which to the greatest part does not find sufficient air and sunlight within the realm of clerical - religious philosophies of life(to which it is relate for free and powerful development, but which also feels opposed to scientifi philosophies, especially those with naturalistic tendencies."

Page 116 - last paragraph.

"Not the scientific knowledge of things existing nor of things materialized in the past but l i f e in the sense of a higher development under fullest utilization of innermost powers in the service of ideals is regarde most valuable."

Page 117 - 1st Paragraph.

"Not the mind working with abstract concepts but the heart, feeling instinct and an intuition looking directly at concrete matters must be the guiding factor for life and work."

Page 117 - Last Paragraph.

"These moderns do not want to dream themselves out of reality. They do not use terms like "Dream", "Longing", "Happiness" but rather glorify in most activities and their effects. Only creative, synthetically organizing actions

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pouring out of the subconscious, the instinctive and based on a confident faith in the value and sense of life and the entire reality preserve and further life. Mind and science want to make everything clear and transparent, solve all world problems and give a reasonable and practical shape to everything. But thus they deprive reality of all magic, make it an everyday affair, flat and sober. Life, in itself something irrational and as a mechanism never comprehended by the mind needs the irrational, the mysterious, the longing for the infinite as atmosphere and innermost source of strength. The rule of the mind leads to a mechanization of human existence and to our enslavement through a merly technical culture and soulless money economy."

Page 118-last paragraph:

"A rational outlook (it is asserted) lacks the ability to comprehend the concrete traits peculiar to nations and races, which can never be dissolved into general concepts, and is unable to understand its significance for all human life and work. It sees only the individual and the totality of individuals, called mankind; in the national state and the international regulations between national states it sees basically only means for the welfare of individuals; it fails to recognize the superior dignity and irreplaceable value inherent to the national state and its ethnic culture; with its pacifist tendencies it also fails to recognize the mysterious necessity for great national and racial struggles; these guard mankind against sinking into practical materialism and against falling into a spiritual moral swamp; they conjure from the human breast the most hidden and ultimate forces; they are the surest test of the true value of nati

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and the only way to higher organizational forms of mankind which cannot be created through rational, amicable agreements but through might alone. One feels opposed to all political, economic and ethical - religious "liberalism" and its fundamental efforts at unchaining the individuals and giving them independence; one sees in it only the principle of dissolution with its seditious effects upon the organic forms of nations, states and churches and its abandonment of their spiritual values to an abstractly empty, dull "humanity" ideal. For that reason one also opposes all sorts of internationalism which disregarded the organically grown spiritual and cultural differences between the nations, or underestimate them. 'For decades (Troeltsch states in 1916) our ethical world of ideals and concepts all over the occident is in the process of a complete inner change. This humane, international age saturated with a and science and advocatin at the same time capitalism and free trade is disappearing. For the immediate future a hard steely age is approaching that will unite the nations within themselves in every respect and will place strong emphasis upon their cultural differences."

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Page 123, last paragraph:

The war strengthened mi htily the kind of philosophy and religi usness outlined here; it brought with it tremendous experiences that deeply shook the spirit and put it face to face with infinity; war demanded at the same time resolute action and sacrifice.

Copy certified by:

sgd. Dr. Alfred Thomas
Defense Counsel for Rosenberg.

Nuernberg, 9 March 1946.

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Document Ro 2b

The ~~Neo-Realistic~~ Romantic Outlook in German Philosophy and Science (Philosophy of Life and Formation.

Quotations from:

Professor Paul T i l l i c h (Full Professor of Theology at the University of Dresden):

"The Religious Situation of the Present"

Published by Ullstein, Berlin 1926.

Page 28

(Part 1)

"The Religious Situation of the Present in the Realm of Science and Art".

"I. Science."

" a) The Living and the Form. The fundamentals of the science of mathematics and everything bearing methodical influence upon it stand there unshaken and are kept to remain unshaken for a reasonable space of time."

PP 28 - 30.

" ... And yet it brought unrest into physical consciousness. It has shown more clearly than before, the inner infinity of Being, which, it is true, always furnishes the same total to a mathematical abstraction but which has concealed its intrinsic character more deeply than until now. Perception for the irrationalism of Being itself has become sharper also in other respects. The philosophy of life essentially influenced by Nietzsche, has furnished an exceedingly impressive explanation of the difference between creative living and rigid calculation. The writings by Bergson in France and Georg Simmel in Germany have returned to life its right of being primeval and original and have characterized mathematical abstraction as being secondary and derived. In doing so Bergson kept, above all, within the biological and psychological realm;

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Simmel goes beyond it into the sociological field and the individual spiritual spheres of thinking. The way into the depths of living, however, is not a physical or psychological analysis but an intuitive penetration, a comprehension based on the intrinsic reality of life. In proceding along that way it cannot fail to appear that the fundamental reason for things - wherever it is really touched - reveals itself to be their relationship to eternity and their religious contents. It is the creative and inexhaustible depth of the real which has been rediscovered by the philosophy of life.

Professional science, too, showed this tendency. The old dispute in biology with regard to the question whether knowledge concerning life can be obtained from dead objects, atoms and their components, or whether the existence of an intrinsic sphere of life, a life giving force, should be assumed, swerved more and more in favor of the second concept. It was realized that, however one carried it out in detail, the living form is primary and the physical chemical process secondary.

Page 5a - last paragraph.

"In a growing measure Gestaltslehre (irrationalism) gained importance in the medical field"".....

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...."The Gestalt character of the entire sociological complex has been recognized not only by the romantic reactionary sociology of an Othmar Spann but also by the more realistic sociology of Vierkandt approaching the Gestalt idea only hesitatingly, which fact, however, tends to make it that much more conclusive. The point at which the relationship of Being to Eternity is brought into evidence in sociological thinking, is the same as in Psychology and Biology: the original, the living form that cannot be analyzed or construed, the irrational depth underlying it which finds its expression in the satanic – divine polarity of struggle and comradeship, of desire for power and love."

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Document Ro 2 b

See Page 34: The Gestalt Philosophy, Historical Recording and Myth.

Page 35 - last Paragraph:

"In the 19th century Dilthey struggled hard with the philosophical method. He discovered the concept of historical understanding and himself applied this historical understanding with unattainable mastery."....

Page 37:

"Viewing a historical personage in a mythical light means looking upon it as the expression of a living context reaching into the depths of eternity,- means, after all to view it in a religious light.- In view of these formulations, too, the thought cannot be suppressed that a myth grows by itself and is not created,- just because of its penetration of the rational sphere. Great, creative recording of history will always bear mythical trait whether it is intended or not. The lesser power will not carry farther by speaking of a myth; on the contrary it will lose itself in phantasy and empty intellectualism. Such are the defeats which will probably be unavoidable on the road form the past into the future.

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Document Ro 2 b

Page 39:

The philosophical method suited to bourgeois society is the critical one. That holds true in a positive as well as in a negative sense. The rule by the purely rational form, the subjection of nature, the freeing of the atonomous personality, all that is contained in the method of thinking classically formulated by Kant. At the same time, though, is speaks also of the isolation of the individual, the inner depletion of nature and community life, the connection with the secluded world of forms, which all critical thinking is striving for."

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Document Ro 2 b

The difference between the Trends of Philosophy in North America and Germany.

Page 44 - Top:

A doctrine bears watching from here that is related to the philosophy of life and yet essentially different from it: the pragmatic doctri Though its cleverest formulations were proclaimed on German soil in Nietzsche's "The Will for Power" and Vaihinger's "Philosophy of the As-Though" it has attained a dominating rôle only in the American philosophy. It forsakes truth as such and proclaims those concepts and fictions as true which are necessary for the maintenance and stimulation of life. Aside of this function of life no truth value is discernible in them.- That is a plastic expression of the authoritative relationship of bourgeo society to things, but without criticism and rationalism. Consequently it was possible that this theory arrived at extremely conservative conclusions in the realm of religion, as, for instance, in the religious philosophy of James, the American. For positive, confessionally bound religion must be valued as first rate source of strength and consequently as truth. These thoughts show, of course, the completely heterodox character of the American mental outlook as compared to the European-Continental philosophy. They reveal its predominantly critical but at the same time predominantly spiritual character. one cannot speak in this regard of a fundamental change as is becoming evident particularly in Central Europe. The negative as well as the positive prerequisites for such a change are lacking.

In contrast to this the inclination of the European mind towards a new comprehension of the spiritual and the eternal becomes that much more evident.

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Document Rc 2 b

And it is one of the most important symbols of the religious philosophy of the present, that this is happening in the sphere of philosophy, i.e. in the same sphere in which the departure from the eternal and the spiritual had taken place."....

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"The Political - Social Sphere"

"For our time the spirit of inherent finiteness constitutes the spirit of bourgeois society."

PF 72 - 74.

Nation and Humanity. By virtue of its idea, bourgeois society is a society of world citizens (Weltbuerger). For the rational depletion of all qualit evens out the specific qualities of nations and subordinates them to a uniform mankind. It is remarkable in this respect that from the very beginning the realization and reality of bourgeois society contradicted this consequence of its idea. The democratic idea was carried by England and France, i.e. by nations which through that very idea were the first to arrive at their intrinsic national consciousness. It found its abstractly international (weltbuergerlich) expression above all wherever there was no national reality back of it, i.e. in German philosophy. The democratic nations, on the other hand, saw their historic mission in permeating the spirit of bourgeois society. A religious feeling of destiny was the root of their national consciousness. National rule is the realization of divine, i.e. democratic rule. This knowledge in greatly secularized form still carries the great Western democracies. It corresponds to our initial statements concerning the religious origins of bourgeois society. - The theory of a national mission, however, brings with it the desire to subjugate other nations. It is intrinsically universal and imperialistic in its nature. By virtue of this, however, it comes into conflict with its own democratic contents, a contradiction which necessarily must be called hypocrisy wherever it is not understood.

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"The Political - Social Sphere"

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PP 72 - 74.

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It is, however, no hypocrisy and it is not true that the English-American Democracy employs its humanitarian idea for the increase of national power only, without even believing in that idea itself; the consciousness of a mission is there and forms an integral unity of religious faith and national determination.

It was unavoidable, however, that the national feeling of the threatened nations rose in defense against imperialistic nationalism. Out of this uprising the mystic nationalism was born, this powerful reaction against the spirit of bourgeois society. Organic thinking is to replace rational, atomistic thinking. The people should have the feeling of being a community internally and an important individual character externally; the various estates (Staende) should bear mutual responsibility towards each other and towards the whole; the whole however, should be permeated with an essence originating from eternity and reaching into eternity. To be sure, this Christian conservative nationalism did not recognize that it leaves the individualism and liberal doctrine in the mutual relationship of nations untouched. For this concept does not rise to the idea of a humanitarian community in the sense of the medieval idea of universal christendom."

I certify that the above is a true copy of the original.

Nuernberg, 9 March 1946.

sgd. (Dr. Alfred Thoma)
Defense Counsel for Rosenberg.

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Document Ro 2 c

Defendant's Exhibit Nr.

The Myth Concept in Science.

Quotations from:

Dr. theol. G.van der L o e u w (Full Professor of the History of Religion at the University of Groningen):
"PHENOMENOLOGY OF RELIGION"
J.C.B. Mohr (Paul Siebeck), Publisher, Tuebingen 1933.

Page 389 f.

"The Myth".

....."The Myth, therefore, is not a deliberation but an actuality. It is the repeated assertion of a mighty happening; the assertion, however, is as important as the repetition; it is achievement in the Word (Wundt V. 24f.,48, compare also paragraph 17). A classic example is the repetition of the Qui pridie, the report of sacrifice in Mass, which continues reiterating the great wonder of Christ's redeeming death."

I certify that the above is a true copy of the original.

Nuremberg, 9 March 1946.

sgd. Dr. Alfred Thoma

Defense Counsel for Rosenberg.

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Document Rc 2 d
Defendant's Exhibit Nr.

Quotation from

Henri B e r g s o n
"I[illegible]"
Authorized Translation, published by Eugen Diederichs, Jena 1909.

Page 13, top

....."Either Metaphysics is only such play of ideas or, if it is science and not only gymnastics, it must go beyond mere concepts to reach intuition. It probably could not dispense with concepts because all other sciences work the greatest part with concepts and because Metaphysics would not be able to do without the other sciences. But it is entirely itself only when going beyond concepts, or at least when freeing itself of rigid and ready made concepts, in order to formulate concepts which are entirely different from those we usually work with. I mean flexible, versatile, almost fluid conceptions which must always be ready to fashion themselves along the fleeting forms of intuition."

I certify that the above is a true copy of the original.

Nuernberg, 9 March 1946.

sgd. Dr. Alfred Thomas,
Defense Counsel for Rosenberg.

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Representatives of the irrational philosophy abroad.

New romanticism touches the modern world of culture:
Romantism in philosophy:

1. France:

Jean Marie Guyau, the "French Nietzsche", life philosopher, died 1888
"Esquise d'une Morale sans Obligation ni sanction" (outline of a moral without obligation and sanction.) 1885; 5th edition 1903 - s. Drews page 104.
"Lès Problems de l'Estetique contemporaine" (the problems of contemporary ethics) (1884).
"L'Art au Point du Vue sociologique" (The art in the sociological view point 1888; 5th edition 1901- s Drews p,105)
main edition appeared in German starting at 1912.

Emile Boutroux, the opponent of mechanism, died 1921 Sorbonne.
"De la Contigence des Lois de la Nature" (about the contingence of the loss of nature) 4th edition 1902, German 1911.
"De l'idee de Loi naturelle" (about the idea of natural law)
(1895, German 1907 - s.Drew p.108)

Henri Bergson, who often received enthusiastic reception in Germany (cf. Nesser p.124, intuition influenced by romanticism - phylosophy influenced by crubtions) main editions:
"Essai sur les Donnees immediates de la Conscience" (essay on: what is immediatetly known of the conscience) (1889, German title:"Time and Liberty" 1911)
"Matiere et memoire, Essai sur la relation du Corps a l'Esprit"
(Substance and memory, essay on the relation of the body to the spirit)
(1896, German 1907).
"Le Rire" (Laughter) 1900, German 1914.
"Introduction a la Metaphisique" (introduction into methaphisics) 1903, German 1909.
"L'Evolution creatrice" (creational evolution). 1907, German 1912 - of Drew p.109f.)

2. England:

Henry Drumond, Glasgow, died 1897
"The natural law of spiritual world" (in Germany 1883)
James Martineau, London died 1900, who starts out from an intuitive basic conviction:
"Endeavours after the Christian life" (1843-47)
"Hours of Thought on sacred Things" (1876)
"A study of Religion" (1888 and other works, of Drew p.121).

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Francis Herbert Bradley, Oxford, philosopher of the emotionalist school in

works: "Appearance in Reality, a Metaphisical Essay" 1893

"Essais on Truth and Reality" (1914 - cf. Drew pp. 123/5).

3. Denmark:

The irrationalist Soeren Kierkegaard, died 1855, so to say the danish Hamann.

4. North-America:

Ralph W. Emerson:
"Representatives of the Human Generation"

"The Sun Blesses the World"

Ralph Trine:
"In Harmony with the Infinite"

H. Muensterberg, Harvard University, Cambridge (Mass.):
"Systematical - metaphysical philosophy of values:"

"Philosophy and Values" (1908 - cf.Drew p. 66f.)

Cristian Science: Mrs. Eddy, died 1906
"Science and Health" (1895 respectively 1904) and other works: spiritualisti idealistic, metaphysic.

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Annex to Re 3.

History from thei viewpoint of race.

In Germany:

H.St. C h a m b e r l a i n:
"The Foundations of the 19th century" many editions, F. Bruckmann Inc., publishers in Munich 1898.

Alfred R o s e n b e r g:
"The Myths of the 20th Century" Hoheneichen publishers, Munich 1930.

In North America: -USA-

Madison G r a n t (Chairman of the New York Zoological Society, curator of the American Museum for Natural History, secretary of American Geographical Society):
"The Passing of the Great Race" 1916, also in German.

The Races as foundation of the history of Europe first edition 1923, New York. With an introduction by Henry Fairfield Osborn, Professor of Zoology of the Columbia University. (translated into German by Dr. Rudolf Polland, Professor on the University at Graz, 1925, Lehmann publisher, Munich.

Ro. 3
Defense Exhibit Nr. ....

The Right and the Necessity of studying History from a Racial Viewpoint.

Quotations from:

Madison G r a n t (Chairman of the New York Zoological Society, Curator of the American Museum for Natural History, secretary of the American Geographical Society):
"THE PASSING OF THE GREAT RACE" 1916, also in German. Race as Foundation of the History of Europe, fourth edition 1923, New York. With an introductio by Henry Fairfield Osborn, Professor of zoology at Colombia University. (Translated into German by Dr. Rudolf Polland, Professor of the University. at Graz, 1925 T.F. Lehmann, publishers, Munich

Page 8 - 9
(from the introduction by Henry Fairfield, Osborn).

"Europe's history was written from the viewpoint of nationality and language, but never was it written from the viewpoint of race; but race has played a much greater role in forming human fates, as ever could be achieved by language or nationality; for race comprises inheritance, and inheritance comprises all the moral, social and mental qualities and inclinations which represent the driving power of every policy and every art to govern.

The author who never before has been a historian quite automatically and subconsciously has led this historical essay into the channels of a great biological movement, which can be traced back to the theories of Galton and Weismann in the beginning of the last third of the 19th century. This movement made us recognize the superior power and stability of inheritance which is more durable and more powerful then the influences of the environment. This movement also means a reaction to the theories of Hippolyt Taine among the historians, and of a Herbert Spencer among the biologists, because it proves that environment, i.e. applied to the human being, education has but an immediate influence which catches the eye but passes, while inheritance has a deep, influence, penetrating and permanent on the manner of actions of a human being."

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Page 9 paragraph 3:

"The ethical leading thought of an interpretion in the light of the law of inheritance of world history applies to our time and to our generation and stands in full accord with the true spirit of the modern eugenic movement in regard to patriotism, meaning the preservation and development of the best hereditary powers in spiritual, ethical, mental and physical regard for our fatherland; only in that way our institutions could be preserved unharmed for all future times. These divine powers are distributed on a more or less individual basis amongst all races; a few of them are found among races which are evaluated as being primitive, some are spread widely among mankind, but they certainly are distributed with a few races to a greater extent and more equally than among others."

Page 17:
(From the biography about M.Grant, the report).

..... "On May 26 1924 the American Congress has legalized the new Immigration Law, which aims at a strong restriction of immigration from Southern and Eastern-Europe, and which instead favors the immigration from Northern and Western-Europe.

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by this Americas legislative body has recognized the thoughts expressed in the book,in question, as directives for the new North-America, which strives for racial-national unity and purity."

Against Miscegenation.

Pages 11 - 12.

"..... it is hardly necessary to mention the general distrust, yes even contempt infused by half-breds originating from two races of great divergence everywhere in the world. The miserable hybrid - physically a mentally belonging to an inferior race but aspiring to be recognized as a member of a superior race - very often inherits an unsteady brain from one of his parents which is stimulated by the other part by brainstorms and sometimes becomes over-irritated. Result is an absolute lack of determination, and intelligence failing at times,with cramp-like outbursts of energy. If the parential races are not of such diver-ging quality as through crossing between Negroes, Indians and white people, a generation may develop which produces individuals who stand on the verge of genius and madness.

A lack of harmony in physical and mental respect at the few succession of generations is the essential quality of all those racial mixtures. If this type is fit to live, this will be so only by gradual reaction to one of the paternal type; - but almost unvoidable from the inferior ones."

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Against Love.

Page 12 paragraph 3:

"In countries inhabited by a population more or less racially balanced, the appearance of the multiplication of the lower classes which is supported and furthered by the noble but fatal philanthropy of wealthy people becomes apparent everywhere. If natural laws work without any restriction they maintain an almost permanent relation between the classes which was impaired very much in modern society through the endeavours of phylantrophy and charity."...

The Master Race - Nordic.

Page 12:

..... "The promotion of races and classes of lower level, - not only in Europe, but everywhere in the world, - is apparent by each telegram from Egypt, Ireland, Poland, Rumania, India, and Mexico. It is called nationalism, patriotism, liberty and is characterized by other high sounding names, but everywhere it is the appearance of revolt of the long surpressed, subdued, serving classes against the master race."....

Page 131:

Denmark, Norway, and Sweden are purely nordic and they deliver each year swarms of a wonderful typeof imigrant to America and they are now, - as they were for thousands of years, - the main resorts for the creation and the development of the master-race."

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Page 132: last paragraph:

"Where the northerners (die Norden first entered the Mediterranean area, their arrival is marked everywhere by a new and higher level of culture. In most cases the touch of the powerful barbarians with old civilisations caused a sudden improvement of life and the appearance of culture, as soon as the first destruction caused by the conquest were repared."

Page 13, top:

"It is absolutely impossible to publish in American news papers certain contemplations on religions · · · which gave evidence of histerical sensitiveness by the mere mentioning of their names. The bssic thought seems to be that, if the publication can be suppressed, the facts themselves will finally disappear. Things are just as bad abroad and we are in possession of the distinct utterance of one of the most outstanding anthropologists of France, that a collection of anthropologic quantities and dates of the French recruits was prevented by Jewish influence at the outbrak of the World War, which aimed at the suppression of any thought of racial differences in France."

Against Democracy.

Page 20:

"Democracy has the inclination to fix the type and to lessen the influence of genius. A majority must necessarily be inferior to a selected minority, and always reacts to that which is extra ordinary and in which it cannot participate in a hostile manner."·····

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The Fuehrer idea.

Page 21:

"Humanity rose from savagery and barbary under the leadership of selected individuals whose personal courage, bility, or intelligence gave them the right to leadership and the power to enforce obedience."....

Page 22, paragraph 2:

Slavery's defense.

"If a race of conquerrors superimposes another one, slavery is established, very often for the purpose to force the serving race to work and to raise it by force to a higher level of customs. As soon as it is possible to bring people to the point to cover their own needs by work, slavery is not profitable any more and disappears. From the material point of view slaves are very often better off than free people, if they are treated in a sensible humane manner and if their basic needs of food, clothing, and housing are satisfied."

Heritage.

Page 25 paragraph 1:

"We know by now, since Mendel's laws of heritage took shape that certain physical marks, like the form of the scull, height of the body, color of the eyes, color of hair, and the form of the nose, - some of which were called the so-called marks of species, - were inherited according to certain laws; and we know furthermore that several characteristics which, as a rule, are with pure races in relation to each other, or are hinged together, and they inherited separately after a continued racial mixing and they formed what is known as unharmonicus combination. Such an unharmonicus combination, for instance are, a short blond man and a tall brunette man...."

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Page 27: section 2:

. . . . ."Whether or not we want to admit it, the result of crossing two races finally is a race with the tendency toward the older, more common, and more inferior types." . . . . . .

Page 28, paragraph 3 and 4.

The Nordic Race.

"The appliance of this means to specify the cephalic index permits us to divide the entire mass of Europes population into three differentiated subspecies one Northern and one Southern, both of them dolichocephalic, and a Middle-European subspecies which is short-sculled and is characterized by a round head.

The first one is the Nordic or Baltic subspecies. This race is dolicho cephalic,very tall, fair-skinned, with blond or brown hair and light eyes. The nordic race inhabits the countries around the North Sea and Baltic Sea and it does not only comprise the great Scandinavian and Teutonic groups but also other ancient people, which first appeared im Southern Europe and in Asia as the representatives of Aryan language and culture."

Race and Environment.

Page 47, last paragraph:

"Man, among all animals, is the greatest cosmopolitan and he thrives,

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in one or the other shape, in the tropics and in artic regions, near the sea level and on high plateaus, in the desert and in steaming forests of the equator. Nevertheless, each of Europe's different races has a certain natural domicil, where it reaches its highest stage of development.

Natural Extermination of the Unfit.

Page 43, last paragraph

"Wherever charity, philanthropy, or sentimentality interferes with the best intention, and so forbids nature to eliminate the unhappy victims of reckless propagation, - the multiplication of inferior types is favored and kindled. Efforts, without capability for judgement, to keep the infants of the inferior classes alive, very often cause severe damage to the race. At the prevailing level of civilisation the legal birth control probably would be of advantage by decreasing thereby the posterity of undesirable classes of people. Whether the effect of the restriction of the number of children may be good or bad, - it is in full swing preceedings with the better classes, - and its admission by the state would not do much harm to them. A misunderstood conception of law believed to be divine and false faith in the sanctity of human life lead to the prevention of the extermination of inferior children as well as of the sterilisation of inferior grown ups who, by themselves, are without any value or harmful to all. Natural laws demand the extermination of the unfit, and a human life is valuable only then, if it is of use to all or the race.

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Page 44, paragraph 2:

"Concerning the future of the race, the Church takes on a great responsibility as often as it intervenes in order to preserve and inferior race of men. The marriage of deaf-mutes was created a generation ago and was welcomed as a triumph of humaneness. Now, this has been recognized as a severe crime against the race. By propagation of types without value, great damage is inflicted on all"....

Race and Soul.

Page 139, paragraph 3:

"Tracks of the mind, of the inner life and ethics are closely related regarding different European races differing physically, even if those qualities of the soul as well as those of physical nature in many cases have disappeared. Nevertheless, there remains enough to prove that certain races possess special abilities for special activities."....

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Rc. 3 a
Defense Exhibit Nr. .....

History from the View point of Race in France:

Quotations from:

G. Vacher de L a p o u g e :
"TH[illegible] IMP[illegible]TANCE TO THE COMMUNITY"
Free course in political economy, held at the university of Montpellier 1889/1890 (German translation by Kaethe Erdniss).
Edition Moritz Diesterweg, Frankfurt on the Main 1933.

Page 339

Blood.

..."The blood which runs through ones veines at birth, one keeps during once entire lifetime. The individual is overwhelmed by his own race and is nothing. The race, the nation is everything."

Page VII

..."The conflict among the races erupts very often, within the nations as well as among nations, and one asks oneself, if the ideas liberty, equality, fraternity amongst human beings do not contradict the laws of nature."

Page 339 f.

....The idea of justice is in itself an illusion. There is nothing but force. Rights are pure agreements, treaties between equal and unequal powers. As soon as one part is not any longer strong enough to keep that agreement in force with the other, the right ceases to exist. Among the members of a society right is, that which is sanctioned by collective power. Amongst nations this safeguarding of permanence is lacking. There is no right against might. For the right is only a condition, created by power and maintained by it secretly. All men are brothers. All animals are brothers and

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brothers of men, and brotherhood extends to all beings but being a brother does not hinder one from devouring the other. Fraternity, for aught I care - but woe to the conquered. Life is maintained only by death. To live one must eat, and to eat one must kill.

Page 340 last section:

An absolute opposition exists beetween the political ideas of yesterday and those of to morrow. Confronted with the monistic and Darwinistic theories, the teachings of the 18th century are nothing but variations of Christian teachings. Liberalism and socialism are two forms of clericalism, i.e.a policy, which is founded on the demands of the church."

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Naturalistic, Biologic Consideration of Man and History.

Page 1:

...."I am of the opinion that it is fitting in a work of science which is decicated to a form of the Homo, not to remove oneself from the zoological nomenclature any further, than if Felis, Corvus or Ammonits were concerned. This is a safe means for recalling constantly to the mind of the reader that the being concerned is not a special animal being but belongs to the general system of nature and is subject to the applications of the general biological laws. Too often one talks, - even in serious works - about the human being as about some thing especially separated, being which even stands above the laws of nature. This is an error which should be contradicted. Free will in human matters exists only in the imagination of mystics and Darwinistic political science, anthropo-sociology precisely attempts to replace the metaphysical or mystical mental images in the sociology of philosophers, with tangible observations.

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The Importance of Race in Psychological Aspect.

Page 224.

"The Racial psychology has progressed very little, and indead for various reasons. The first is a fundamental error in regard to human nature. The church and the philosophers have considered the human being always as a being in itself, which differs from the animal and always remains the same in all its forms of appearance. One has to return to the wisdom of antiquity, to find a sensible comprehension. The philosophy of the 18th century, which was richer in errors than any other, has the teachings of the fundamental equality to a still higher point than did the church. Whether one takes Kant or Condillac, one always finds only a psychology of the individual who always shall be equal to itself. At that time the most capable believed in the human being in and of himself and started to build on this illusion."

Against Morality.

Page 337:

..... "By new directives founded on social hygiene we are on the road of exterminating the idea of morality."....

Reproach against Christianity.

Page 235:

"The acceptance of Christianity on the part of the people of Great Britain and Germany was the starting point of a series of

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selections, which I have analyzed in my "Social Selections", chapter X. After a few centuries the direction of this selection was altered by the acceptance of Protestantism by almost all dolichocephalic blond nations and this acceptance was very fortunate. The influence of Christianity has contributed not so much by its dogmas but by its d dangerous morality t leading the nations to inferiority...."

Page 338:

"The idea of charity has created the sentimental and unpractical humanitarianism"

Arian, that is the nordic Master Race.

Page 240-241:

"The master race distinguishes itself by its ability to command. The Gauls and the Germans impressed the Greeks and even the Romans by their imposing exterior, the steellike clarity of their blue eyes and rough, dominating voice. By these qualities and an unbending will the Arian of to day knows how to show that he is born as a master. His race dominates to the highest degree and in such a natural manner that the others get accustomed easily to be ruled. A few thousand Englishmen are sufficient to govern the Indians.

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where as we would employ a million officials without imposing respect.

The powers and inclinations within the Arian constitute his true mental-spiritual qualities. Everything he does, he does with courage. Americanism represents the exaggeration of these qualities, which by bluffing the public, at times is carried to the ridiculous. By this, his character, the Arian distindtly differs from all the remaining races and mainly from the brachicephalic, whose main concern is, doing everything as the others do. This inclination to trample upon the herd instinct comes to the light in all parts of the United States.

Page 261:

The Arian of the Nordic therefore is not solely an oppressor, a tyrant, a conqueror. He also is stronger in spirit. That the democrats for it. Certainly the English and the Americans are indeed raptores orbis, the one by the deed, the others by power but even themselves they are free. And precisely because the Arian is born with the soul of a free man, he rises above those who have the soul of slaves.

Lowering of the French and Northamerican Democracy.

Page 247 - 248:

The parliamentary form of government, which repeats itself rather unchanged in the charter granted showed sufficiently good results, so long as it did not become more complicated by adding the general right to vote. The manner in which this is handled today, or better, parodied, leads to results that are bad or equal to zero. The parliament and the executive power paralyse each other to the limit; the parliament never has time to decree and applicable law and very soon it will not be able any longer to find time to vote on the expenditures, and the executive power can not undertake any reform and cannot even make foreign policy. The results are still much worse with the other non Arian people.

Page 248:

The connection of the general right to vote with the parliamentary form of government has produced only mediocre results even in the United States...."

Judaism, "decomposition," antisemitism in France.

Page 304:

"The only dangerous competitor of the Arian is at the moment the Jew."

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Page 304:

"Actually the Jews, as do the Canaanites in general, the Phoenicians and the Carthaginians - represent a bastard population, which derived from the mixture of dolichocephalic blond invadors and very different natives of ancient Palestine. In the various territories, colonized by Jews, others from the native population there, have been added to the original integral part."

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Page 306:

"..... And the Jews are just as blond as brown, but everywhere they are the same. Arrogant in success, submissive in failure, shrewd and crooked wherever it is possible, greedy and of remarkable intelligence, however, not creative.

Therefore, they were persecuted and hated at all times, which they always blamed on their different religion, but they have deserved it probalbly more or less by their insincerity, greed and ambition.

If one considers that the anti semitism is older than the Christianity and that it goes back at least to the 15th century before our time, it is very difficult to see the only reason for hatred in the fact of the crucifition of Christ for which they were persecuted by the Christians.

Be it as it may, with his faults, which are balanced in view of his future mission by the high mental abilities and his strong racial consciousness, the Jew appears as a competitor of the Arian in conquerring the world who has to be taken seriously. However, one should have no illusions about the sphere of his chances, which are limited in time and space."

Page 306 last section:

"Possibility of predominance of the Jews in the occident, the ruling system on our continent, plutocracy combines in a natural way the best preconditions for the early creation of a powerful Jewish oligarchy. No other branch of the human race possesses such an ability to multiply millions, and to sow corruption in its wake."

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Page 309:

"The Jew is not gifted by nature for productive work,. He is an agent, he is a speculator, but he is not a worker and not a farmer. He is made to exploit the fruits of other peoples work, he can not exist without a manifold numerous lower population, which sows for him, harvests for him, weaves for him and builds up for him. Even if he does not form the first aristocracy of the world he is nevertheless best qualified for the life of a parasite. He is always an exploiter, a citizen of means, and he can not and does not want to be anything else."

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Page 312:

"The Jew never had any sense for politics. He is anarchistic and this quality is his mark of race since ancient times."

Page 327:

"The alliance of the West can be formed under the leadership of Germany. It is also possible that it be created under other conditions, for instance by the work of the Jews, who decomposes the nations very quickly. Corpora non agunt nisi soluta. This destruction of the racial spirit could make easy the unification of the nations, which is complicated today by nationalism. In this case some thing more than a simple alliance would be created, namely a Union like the one of the United States under the leadership of the nation which is orientat .. in the most cosmopolition manner."

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Since the publication of the "Sc ecyions" laws of great importance have been possed in a number of Stat by the efforts of American exponents of the idea of selection. In other American States similar laws are going to be passed. Those results are f tremendous importance for the future of mankind. The most difficult ing was to find a law maker who was ready to set an example and to take st ict measures for the restriction of propagation of such parts of the population whose descendants are undesirable.

As an example I take the law of onnecticut: It prohibits the free union an well as marriage for epileptics idiots and the insane. Violations are subject to a penalty of at lea three years imprisonment. Agents who make possible the marriage or c nce relations are punished with one year imprisonment and one thousand do lars fine. Marriage is permitted if the woman is over 45 years.

The law propsed in the parliament of Pensylvannia forbids the marriage of persons who are suffering from e following deseases: Syphilis, Gonorrhea, Epilepsy, alcoholism, tuberculo is, and mental deseases. The children of insane are put one the same bas as the insane. The States of Ohio and Maryland are going to take the me measures.

Texas already has forbidden the marriage of epileptics, Massachusetts, the marriage of epileptics, alc olics and syphilitics."

Coper certified by:

Dr. Martin Horn

Attorney at law.

H0693-0051

Attachment to Document No.4

J u d a i s m .

Walter R a t h e n a u :

"THE MECHANICS OF THE SPIRIT"
(intuitive, idealistic metaphysics)

Sigmund F r e u d :

"PSYCHOANALYSIS" 1910
"DREAM INTERPRETATION" 3rd Edition 1911
(The influence of cabbalistic mysticism)

Martin B u b e r :

"3 SPEECHS ON JUDAISM"
"ON THE SPIRIT OF JUDAISM"
"THE JEWISH MOVEMENT"

followed by quotations from 3 works by Buber mentioned above.

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Document Ro 4

Eternal Nucleus of a People-Myth of the Blood - by Rosenberg.

Quotations from:

Martin B u b e r :
"THREE SPEECHES ON JUDAISM"
Literary Institute Ruetten and Loening, Frankfurt a.M. 1920

From page 18 on

"1. Judaism and the Jews"

..."This young person who has felt the awe of eternity, experiences in himself the existence of a continuity. And he experiences it in a more naked and at the same time more secluded way, with all the simplicity and all the wonder of the natural when one contemplates it, in the hour in which he discovers the sequence of generations, looking at the line of fathers and mothers which lead to him and perceives all the unions of people, all the fusions of blood which produced him, which spheric dance of procreations and births have created him. He feels in this immortality of generations the common blood, and the previous existence of his ego in the endless past. Compelled by this realization came the added discovery of the blood as the radical nourishing power in the individual, the discovery that the deepest layers of our character were determinded by the blood and that our thoughts and our will were colored by it to the core.".....

....."All that was and will be created by this great chain of people he feels as the accomplishment of his innermost individuality; whatever they experienced and will experience he feels as his innermost fate. The past of his people is his personal memory, the future of his people is his personal task. The path of this people teaches him to understand himself and accept himself."........

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Dokument Ro 4

Page 25

....."To arrive from disunity at unity, one must remember the meaning of our blood in us....."

Page 29

....."My soul is not with my people, but my people is my soul."

H0693-0054

Document Ro 4

God as a Projection of the Soul

Page 30 f.

"1. Judaism and the Jews"

".....not by devotion to a God whom we can no longer make convincing (real), but by devotion to the core of our being, to the unity of the substance in us...."

Religiousness as a deed

Page 37

"3. The Renovation of Judaism"

....."The soul of the active agent alone determines the character of his deed. Thus only the deed truly becomes the vital seat of religiousness."....

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Document Ro 4

Page 37 - 39

"Judaism and Mankind"

..."Judaism is not simple and unambiguous, but full of contradiction. It is a polar phenomenon.

'This is certain: an actor or a real man; capable of beauty and yet ugly; lascivious and ascetic, a charlatan or a gambler, a fanatic or a cowardly slave, the Jew is all of these.' Jacob Wasserman once expressed in these words what I feel to be the basic problem of Judaism, the enigmatic, terrible and creative contradiction of its existence: its dualism. One may observe this people especially where it lives in a close community; one may reconstruct its experiences as they are expressed in its history; one may study its literature in which its character is manifest in the work. Over and over again these contrasts appear rigid and abrupt, contrasts as they never existed in any other social structure side by side to such an extreme: the most courageous honesty alongside of the utmost dishonesty about the basic principles of life; the utmost self-sacrifice next to the greediest selfishness. No other people has produced such low gamblers and traitors, no other people has produced such noble prophets and redeemers. And not by any means in different epochs, not for example as thought greatness represented arch Judaism and baseness its degeneration (although the historical element must not be misunderstood); but at all times they ran parallel, often the yes and the no struggle in and about the same people who reach one or the other pole by strange shocks, crises and decisions."...

H0693-0056

Document Nr. 4 a
Defendant's Exhibit No. 57

Quotations from:

Martin H u b e r :
"DER TOD DES JUDENTUMS"
Kurt Wolff, Publishers, Leipzig, 1916

The Character of Judaism

Page 42 f. 1st.para.

"Thus it could happen that, the nineteenth century, when the emancipation of the Jews had lead them to the mountain top and showed them the riches and magnificence of the world, the fence was broken down and trampled upon not by an elementary force pushing towards creation, but by pale weak attempts at reform, the thoughts and patterns of which were based on the standard books of European Rationalism and the so-called progressive religions. We are living in the problematic situation which followed these attempts, a situation in which the last old structure of the Oriental spirit of Judaism has been shaken and a new foundation seems to be lacking.

And yet such a foundation continues to exist unshaken. This foundation is the soul of the Jew himself. Because the Jew has remained an Oriental. He has been driven from his country and scattered over the countries of the Occident; he had to live under a sky which he did not know and on a soil which he did not cultivate; he suffered a martyrdom, and what is worse than martyrdom, a life of humiliation; the customs of the people among whom he lived influenced him and he spoke the language of the people. and inspite of it all he remained an Oriental

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Document Rc. 4 b

Religicusness described in terms cf Romanticism

Page 50 -1st.para.

".eligcusness is the eternally regenerating, eternally avcwed and frcming, the amazed and wcrshipful feeling cf man that exists beycnd his cwn ccnditicnality and yet breaking fcrth frcm it exists as scmething unccnditicnal, the desire tc enter intc a living unicn with it and the will tc realize it by his actions and tc put it intc man's wcrld."

The Myth cf the Jews

Page 75

"We cannct explain cur cwn feeling cf myth any better than by having the sense cf the wcrd explained tc us by Platc. We find then that myth means: an acccunt cf divine happenings in terms cf a physical reality."....

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Page 91

"Thus the myth is an eternal function of the soul."

Form and Entity.

Page 79

"The products of the mind exist in order to be perceived, experienced and venerated as a shaped entity, as harmonious form, as a reality.

This is to certify that the above is a true copy of the original.

(signed) Dr. Alfred Thoma
Defense Counsel for Rosenberg

H0693-0059

Document Ro. Nr. 4B

Origin and Right of Nationalism

Quotations from:

Martin B u b e r :
"THE JEWISH MOVEMENT" A collection of essays and speeches, 1st series 19oo - 1914, 2nd Edition, Jewish Publishers, Berlin 192o.

Page 7 f.

Jewish Renaissance"
(19oo)

"We are living in a period which seems to introduce an epoch of cultural germination. We see national groups gathering about new banners. It is no longer the elementary instinct of self-preservation which motivates them; not the external defense against hostile assaults by other nations is the fundamental character of this phenomenon. Not the possessiveness and the force of territorial expansion of the nations want to have their way, but their individual nuance. It is a self-determination of the national souls. One wants to make conscious the unconscious development of the national psyche; one wants so to speak to solidify the specific characteristics of the race and make creative use of them; one wants to make the national instincts more productive by making their nature known. Goethe's dream of a world literature is assuming new forms; only if every people speaks from the core of its character does it add to the common treasure.

Thus we see in the deep unity of growth the merging of general and national culture. The life of mankind, saturated with beauty and benevolen power, in which every individual and every people joins to work and to benefit, each one according to his kind and his value, this is the torch carried before the best minds of our time.

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Document No. 4 b

Disregard for the Intellectuals.

Page 67

"Those who create are not "the intellectuals." The pure intellectuals have too much logic and not enough mystery. They insist on truth, not on reality. They do not know that truth is merely a description but not the meaning of life. Their path is a straight line. 'Truth is on the march....' They do not bash their heads against ambiguity, they do not stand dizzily at abyss of a No, they do not perish by a contradiction, they do not struggle with God until he blesses them, they do not experience the revival of the soul. The intellectuals defend their ideas and serve civilization. Those who create, experience the unique and - create the unique."

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Document No. 4 b

The Blood Myth

Page 68 f.

"A people is held together by primary elements: blood, fate - so far as it depends on the development of the blood - the cultural creative force - so far as it is conditioned by the individuality resulting from the blood.

A people is not held together by secondary elements: profitable ends and faith (such as economic and religious groups)."

The People as the new Godliness.

Page 69 f.

....."He, who comes to the people, is saved. He comes from exploitation to the original ruling forces, from the superficiality of his life to its depth, from the conservation of the moment to the conservation in the change of generations. [illegible]. He descends to the mothers. He lives with a dark and powerful creator.

And this other thing: beyond all faith and before all faith. Faith has lost the power to take souls into its arms and to put them to the bosom of the world. Today it deceives life and does violence to your surging senses. But he who loses his God is a real orphan. On his new path the people might give him his first shelter. This wonderous chain of generations and birthsin which the species unfolds, this wide intertwined relationship can become the first firm ground for him. He is still standing on a narrow grounds; but he can already see that the path from believing in something leads to being something."

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Forces are being restrained, forces want to be free, want to be fruitful: Thus they move, thus they move the world. The movement of a people is the becoming fertile of a people. Even if it (the movement) fails, its tragedy is filled with the light of a singular great fertility.

In the everyday life of a people its common elements - blood, fate, cultural creative power - have so to speack a purely physiological effect: they remain below the level of consciousness. Only in the movement do they become conscious, because the movement requires a unity which is produced by the very fact that the common elements become conscious, by the being and growing of the national consciousness.

The individual is always enriched and strengthened by his people; by the 'movement) of his people only if it is real, that is if he can participate in the ascending movement of thousands and thousands of related germinating souls and in the common generation of his blood and of his kind.

The two basic forces of creative life are the rootedness and the constrained tragic.

The creative person will always receive the solution not from yesterday but from tomorrow, and will receive the law not from a God who has been enthroned for years but from a growing one. And the things past will be clay in his hands."

The Idea of Form.

....."The realm of the creator lies where form and formation thrive."

H0693-0063

Document No. 4b

Jewish Race Problem?

Page 5o f.

....."And also the works on the Jewish race problem, on the psycho-physical peculiarity of the Jews, on the ancient Jewish economic life, on the social structure of our people, on the revolution of its specific morals and its specific morality, on the course of the Jewish spirit and the Jewish culture - all these works which we are anticipating will not belong to the science dependent on philological methods, but will belong to anthropology, ethnology and to the history of economics, sociology, customs and culture....."

Page 8 f.

"Thus we see in the deep unity of growth the merging of general and national culture. The life of mankind, saturated with beauty and benevolent power, in which every individual and every people joins to work and to benefit, each one according to his kind and his value, this is the torch carried before the best minds of our time.

That part of the Jewish race which feels itself to be the Jewish people, is part of this new development and is permeated by it as are the other groups. But their national participation in it has quite an individual character: the character of muscular tension, of looking upward, of exaltation. The word 'resurrection" suggests itself: an awakening which is a miracle. Naturally, history does not want to know of miracles. But it does know the flow of a people's life which seems to run dry, but continues below the surface of the earth to break forth after thousands of years: and history knows the seed-corns of nations which preserve their vitality in damp regal tombs during thousands of years. The Jewish people is approaching a resurrection from a half lived life to a complete one. Therefore we may call its participation in the modern national international cultural movement a Renaissance."

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Document No. 4b

Pages 58 - 60

"The entrance of the Jews into Occidental civilization made possible the great change, the first fruits of which we see in our days. I wish to emphasize this fact for the reason that in the most recent time there has begun to prevail in some Zionist circles a peculiar Ghetto sentimentality. Because of the tender rare beauty of the well rounded life which we led as long as the 18th century, one has forgotten the fact that the modern national Jewish movement, that Zionism could not have developed without that dauricus phase in the development of our people which has been wrongly called "Emanzipation."

H0693-0065

Page 60 - below

Art and Blood

...."Thus it happened that some of our artists, compelled by the force of the blood, paid homage to the soul of his people and was endowed by her soul in his creations."...

H0693-0066

Document No. 4 b

Page 62 Art and Soil

...."National art requires a soil out of which it can grow, and a sky toward which it can flourish. We, the Jews of today, have neither one. We are the slaves of many an earth and our thoughts fly towards many a sky. In the depth of our souldwe have no earth and no sky. We have no national country to harbor our hopes and to fortify our ffotsteps, and we have no national sun to bless our crops and to make our days golden."

Art and Nation

Page 62

"National art requires a uniform human society from which it originates and for which it exists. We, however, have only fragments of such a society..."

Page 63

.... A perfect Jewish art will be possible only on Jewish soil, as well as a perfect Jewish culture as such."

H0693-0067

Document No. 4 b

Assimilated Judaism

...."Was it not the principal weakness of the Western Jew that he was assimilated that he was atomized; that he was without associations; that his heart was no longer tuned to the heartbeat of a living community, but followed the arbitrary beat of his detached desires; that he was excluded from the real life of men, from the life of men with each other and within each other in a sacred national community. His Judaism was no longer rooted, and the aerial roots of his assimilation were without nourishing power."

The Turn from Rationalism to Irrationalism; Neo-romantic Judgements:

Page 79 f - last paragraph

"I cannot go more closely into a third objection of a general nature according to which an interference with the 'evolution' is useless, even impossible. It is based in the final analysis on that 'historical determinism' which, having grown out of a onesided generalization of the scientific method.

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H0693-0068

tries to construct the history of mankind in terms of causality, while it can only be understood in teleological terms."

"The Naskale" (neo-jewish enlightenment)

Page 97 f.

....."The Naskale appears under the name of knowledge, civilization and Europe. It wants to enlighten and is as superficial as all enlightenment insofar as it believes it can have as its point of departure knowledge, as a certain and unproblematic thing; it wants to popularize and is equally unintellectual as all popular philosophy which lives like a parasite on the blood of others. One thing it has over the others is its enemy, the most rigid and fortified of all orthodoxies, then its fresh young start, and that it was permeated at every moment by the feeling of a holy war for self-determination a war for determination of actions not by tradition but by individual reasoning. But it also carried with it positive Jewish elements of future value, no matter how much it thought it was doing away with all tradition. It wanted to Europeanize the Jews, but it did not think of de-nationalizing them. It was dedicated to an intensive worship of the language of the Bible. It made the stiff remote Hebrew the tool of a vital struggle and thus enriched and strengthendd it. What is done for the language is likewise done for the thinking. Thus the Naskale also served indirectly the ideological regeneration of the Jewish people.

H0693-0069

Document Ro 4 b

Intuition

Page 134

"Therefore we want to learn, to look also into ourselves, into our own soul. To penetrate it to the deepest layers in which the special character of our people is slumbering which we do not want to recognize by fruitless detachment but by pure intuition...."

Myth

Page 211

"..... if the life of an individual is the reality of an individual, myth is the reality of a people because in it are realized and manifested the internal structure of the character of the people, the secret of the soul and of the destincy of a people and therefore in the light of great history it is more real than anything called historical,".....

H0693-0070

Document Ro 4 b

Jewish Culture

Page 88 f - last paragraph

....." There exists a Jewish culture and it has never ceased to exist. One cannot speak of culture with full and completely developed lack of culture of the Diaspora. It is entirely superfluous in view of the historical phenomena, such as the resurrection of the Hebrew language."

Art and Blood

Page 90 - last paragraph

....."And now gradually, with a slow beginning and always increasing crescendo the inner revolution sets in which I have called the "Jewish Renaissance'. Invisible powers give our people the continuity again and the creativeness of the livin, spirit and they give it something it has never possessed, art. How useless it is to debate whether there exists a Jewish art.

H0693-0071

Document Ro 4 b

The Jewish Renaissance

Page 94 f.

"In order to understand the phenomenon of the Jewish Renaissance, it must be conceived as a whole, followed back to its origin, into that period in the second half of the 18th century when a new, incredible and unsuspected life penetrated the stale existence of Judaism from without and from within in the form of two mighty streams - Chassidism and Naskala."

H0693-0072

Page 96

....."But then it manifested itself in a double assault against the ideology and doctrine of the law, against Rabbinism, the Jewish scholasticism. It found its first expression in the development towards a higher law of life: in Chassidism, the neo-Jewish mysticism, the freeing of emotion; then in the development towards self-determination: in Haskala, the neo-Jewish enlightenment, the liberation of thought. Both led to mental and physical struggles which were often filled with gripping tragedy, at times, degenerated to the grotesque. Both, without wanting to and without knowing it, caused the Jewish Renaissance."

Page 98 f.

The Jewish Renaissance was born out of the inner revolutions, the expression and tool of which were at the same time Chassidism and Haskala. It is noteworthy that the same elements opposing each other had a combined effect as in the great days of the Trecento and Quattrocento; the mystic-emotional which appeared as the wisdom of God and the linguistic-ideological which was called "Humanism" and the fact that both spiritual movements, as before, did not attempt to be something new but merely a revival of of sunken greatness. Both Chassidism and Haskala constitute a link to the classic period of Judaism: the contents of the ancient Jewish spiritual life, the great feeling for God was taken over by Chassidism, its linguistic form was adopted by Haskala, the former revived the original Jewish idea, the latter Hebrewism. Renewed: not repeated.

H0693-0073

The Jewish renaissance is, as its greater namesake, more than a new knitting of torn threads. It, too, means, - this may be emphasized once more - not a return, but a re-birth of the whole person: a re-birth which is taking place very slowly from the days of Nascala and Chassidism up into our time and will continue to do so. A new type of Jew is forming slowly and gradually."

H0693-0074

Document Ro 4 b

"The National Jewish Movement."

Page 104:

"Now one sees how it came about that while in the West piece by piece crumbled off, in the East the renaissance could gain a footing and create positive values. Its strongest expression became the Jewish movement which one is used to call also by a sometimes misleading name, the national Jewish movement. It is laid out farther and more deeply than national movements usually are, more original and more tragic. Its contents is national: the striving for national freedom and independence; but its form is above the national. The complex of ideas which it has produced belongs to the thinking of humanity. And the liberation it means, touches on the great symbol of redemption."

Zionism.

Page 111:

....."Let us show that there is a Jewish people, with personal creative possibilities inherent only in it and that, perhaps, it is called upon to found on a soil of its own a new land of spirit and new forms of social living for human beings."

H0693-0075

Document Ro 4 b

Page 124 - 1st par. -

"And if we strive for centralizing the Jews in Palestine, we do not do that because the conflicts with other peoples resulting from the aggravated struggle for existence prepare a hotbed for anti-Semitism, and we therefore want to yield but because it is only from the flowing together of the people on its own soil, from the renewal of historic continuity, from the strength of Palestinian soil that a healthy national organism, that a Jewry regenerated in drive and work, the changed Jewish spirit can rise."

Page 127:

....."It seems to me that the whole task of the young Jew can be summed up in an extremely simple phrase: To become a human being, to become it in a Jewish way."

H0693-0076

Document Ro 4b

" The Soil"

Page 128 - last paragraph.

"Indeed, only the soil of Palestine will enable us to produce; she alone will give us might and labor."

Page 194 - last paragraph.

"Only there can we find our true selves. There we are a wedge, driven by Asia into Europe's structure, an object of fermendation and restlessness. If we return to the lap of Asia, into the great cradle of nations, which also was and is the cradle of the Gods, we would be returning to the real meaning of our existence: to serve Godliness, to witness Godliness, and to dwell in Godliness."

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Document Ro 4 b

Antisemitism.

Page 143 - last paragraph.

"In the 'Palais Bourbon' Herzl spoke also about Jews, who by chance had to live in antisemitic times. In the 'Jewish State' he searches deeper, discerns the origin of antisemitism in economic conditions, understands its unavoidable growth, no longer considering the Jewish plight as an accident, but a historically necessary phenomenon. And from that standpoint he defines his demand: The foundation of a Jewish national sovereigntyy of a Jewish state."

Jewish problem.

Page 199 - last paragraph.

"Wherefrom did we get the conception that the true Jewish problem is an inner one ? We get it because the Judaism in us has presented us with a problem; because our innermost is given as a problem, because our very existence is a problem.

It is that which is the great and tragic Jewish inheritance: The problematistical, the Golus form of inner disunion.

This inner disunion! All great unity structures of Judaism have originated in striving to free themselves of it. But the Golus Jew, too weak to create a new unity structure, became a sceptic.

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Document Rc 4 b

Nature of Judaism.

Page 208

...."Especially in the last decade an explanation was often attempted as to what were the distinctive fundamental characteristics of Judaism. This natu will never be found in a purely qualitative definition. That which is most characteristic of Judaism is based on that duality, that polarity that live in each human soul and which,

H0693-0079

as I have shown, develops itself in the human race. Nowhere else does it exist so forcefully and effectively as it does in Judaism. In the individual and in the people; in the people because of the individual. In no other human being as in the Jew occurrs such ardent, such fateful and fatedeciding battles and decisions."

Page 212 - 1 paragraph

"All men of Jewish history and of the Jewish myth of whom I speak want to establish a form, and above all, they want to do so for their people. For, all these that the original power of the people has brought forth to become its hand and mouth, did not search for their task in the distance of the general, bu where it was immediately at hand, where it was given them by the urgently penetrating phenomenon of the disunion of the Jews and of Judaism and by the greatne of the aspiration inborn to the Jew for unity, which is the aspiration for the establishment of a form. They want to form their people and thereby they even shape humanity. The Jew is not a being of special nature and that, which I have said of him is not a special qualitative determination, but it is thus that this original and universal precedent, the secret and original ingenuity of the dualit here, in Judaism, predominates stronger, more purely and more urgenity than in an other community and that the task of triumphing here is the greatest, - but that therefore by its realization something symbolic and guiding is accomplished for humanity."

H0693-0080

Document Rc 5
Defendant's Exhibit No.....

Blood and Soil, Race and Environment, Race and Culture in the rationalist Empiric Science

Quotations from:

Baron Egon von E i c k s t e d t (University professor and Director of the Institutes for Anthropology and Ethnology in Breslau):
"STUDY [illegible] OF THE RACES MANKIND".
Ferdinand Enke, publisher, Stuttgart 1934.

Page 1
(Introduction)
..."Recent times undeniably have brought about a keaner interest in the study of races. Its cause is the ever-growing realization that man and his fate, that path of life of the individual, as well as the rise of nations are determined mostly by biological facts which also were responsible in determining the "races" Thus the ancient warning of the Delphi oracle, "Know theyself" certainly was no meant any more for soul and spirit alone,but also for our body on which they de pend. Our conception of man, of being and becoming, and of our common fate was interpreted too narrowly. The frame work is shattered: New perceptions and new perspectives have arisen.

Page 6
(The race)

"The desiguation "Race" (or varietas-Varietaet) was borrowed from the zoological school, where it is used as a subconception of breed(or Genus) and class (or Species). All these names designate more or less large groupes of individuals of similar morphological constitution.

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Document Ro 5 a

Race and People, Nation and Space

Citations from:

Egon Frhr. von E i c k s t e d t :
"THE RACIAL FOUNDATIONS OF THE GERMAN NATIONALITY"
Hermann Schaffstein, Publisher, Cologne 1934.

Page 8 - last par.

"The races of men have also originated, grown and developed on their native soil, each one in different natural surroundings. The chain tying men to their native "living space" were so strong, that they led to a relative isolation. More or less secluded from their neighbors, every race would and could develop itself more or less independently on its own native soil, according to its choice, adaptation and evolutionary capacity. Each greater area of the world had therefore its own race, and each race its own living space on which it was settled and to which it has adapted itself. Of course this was of far greater importance in former, early and earliest historical times, than today. For today man has become through civilisation totally independent from his natural environment."

Page 10 f.

"By sometimes forcible migrations the races were disseminated and mixed up among themselves. And thus the original common racial traits were torn and destroyed in the frontier regions and the zones affected by the shock. Since then, only here and there an individual appeared possessing the characteristics of the original race. That is why today only isolated types of pure race can be found among us in more or less large numbers, but

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no homogeneous pure races as such any more. Thus there live today in the same native area not the same races anymore, but the descendants of different races, t though of a common culture, language and tradition".

"It is these new cultural communities which we designate today as nations. Their members have been merged by the same culture, by the same way of thinking, the same experience and the same fate, forming again a complete and new biological living unit. This is something highly significant: the original blood-kinship of the races, of individuals belonging to the same hereditary type in a given region is dissolved by a new blood-kinship of the people, of individuals belonging to different heredtitary types in the same region."

"It is easy to understand after that, that the conceptions of race and nation were sometimes confused and that there were constantly arising new uncertainties and misunderstandings which by the way were often blamed on scienc by the very persons who were responsible for them. On one hand one did not distinguish sharply enough between the group of physical forms and that of cultural forms; one did not sufficiently realize that race as well as nation had as their foundation the tie of blood relationship of the community. Race is related by blood to the cultural group."

"But the new fusion of typical traits was neither confused nor unarbitrary in the course of the great historical racial process which shaped the nations. No colorless racial mixture ever emerged out of the original traits. In every contemporary nation there still dominate the traits of a definite race and indeed the physical as well as the spiritual ones; the Mediterranean (Western) race in the Spanish nation, the East Europoid (East Baltic) race in the Poles, the Nordic race in the Germans. They dominate but

H0693-0083

only in those characteristic combinations which arose out of the melting, absorbtion and harmonizing of the other racial elements".

Hereby originated a new physical type: the national type. And just as the race is divided into sub-races and the language into dialects, so does the national type breakdown into the differnet types of the Gaus. They are showing the biological expession of the new blood rel tionship. Thus national types were and are appearing along side the old racial types; for instance in the nordic and mediteranean (Western) race we discern the German national type and the Spanish one. But while in all original racial types all of the characteristics are similar, it holds true with the national type for a small distinctive selection only."

"So let us hold fast to what is essential for us today as well as for the biological conditions of our German n tionality; The nation however is a new biological unit whose members by the fateful bounds of blood relationship have been fused together on the same native area. Within the nation the great laws of mankind's evolution are still operating, working out heredity and selection, adaptation and further development. And so the race is the final goal while the nation is a point of departure in the biological development of human groups. Nations are growing races, the biological bearers of mankind's future.

H0693-0084

Document Ro 5 b

"According the race, as a physical group, and the pepple as a cultural groupe are faced, besides, by the nation as a groupe of state-form (cf. picture 1). It is undisputable that a nation has also biological significance, indeed, a particularly deep biological significance: does not one find in it the most conclusive and most effective expression, the basis for the racial and national characteristics of a human community? A nation is the bearer and representative of the active and creative forces of the people. The state and its forms are the outer garb in which the collective will for living and the collective vital power dress themselves. Thus all healthy political forces gather in a nation and raise to its summit. So there could not exist anything higher for a German than the health and strength of his nation."

I certify that the above is a true copy
of the original

s/ Dr. Alfred Thoma
Defense Counsel of Rosenberg

Document Ro 5 b

H0693-0085

Citations from:

Wilhelm M u e h l m a n n (Hamburg, Museum of Ethnology):
"RACES AND ETHNOLOGY" Life Problems of the Races, Societies and Nation/
Friedrich Vieweg and Son, Braunschweig 1936.

Page 211 - par.2
(chapt.6)

"Races and Mixture of Races and Nations"

"1) Formation of Races"

"Different conditions of environment, however, breed different races, since their methods of sifting and selecting are, after all, different. By "race" we naturally don't mean only a number of physical attributes, - although these are the most obvious, - but also spiritual and characteristic traits. Indeed, the invisible mental traits of a race appear to be even more important than the physical characteristics. The nature and the fate of culture depend on them in the first place. The visible physical and racial characteristics, in comparison, seem to be less important."

Page 213 - last par.

"....Race is a group of people showing similar physico-physical traits of personality who develop and maintain their group-type by sifting and following selection."

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Document Ro 5 c

Quotations from:

Prof. Dr. Walter S c h e i d t
"THE SCIENCE OF RACE"
Philipp Reclam jr. publishers, Leipzig 1930

Page 4:

"R a c i a l d i f f e r e n c e s a r e t y p i c a l d i f f e r e n c e s o f a t a v i s m . This sentence will be explained thoroughly later on. For the present it may be said that by "race" something h e r e d i t a r y is meant. Anything non-hereditary has no immediate bearing on race. A race c o n s i s t s of hereditary elements. H o w e v e r , not a l l hereditary elements, a man is made of, are parts of his race but only those which can be expected to be found with a certain probability with other people of a given human group..."

Page 28:

...."Minute research in heredity matters has shown,however, that hereditary elements are not entirely unchangeable, but may be subject to change under certain outward influences. This kind of influence through environment is called the effect of environment which can change heredity. t o c h a n g e h e r e d i t y . It differs basically from the shaping effect: for what is changing in a human being, i.e. the germ cells of a certain man, cannot be noticed in that man but ....

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Document Ro 5c.

Pages 63-64

"The general biological viewpoint on the question of race mixtures shows also that there are less "problems" than confused questioning.
It also puts into the right light the above mentioned false statement about the necessarily higher cultural value of racially pure people: The more differentiated the whole complex of a nation's cultural expression, the more different disposition will be required for different individual performances and the more necessary will therefore become the mingling of races as their biological foundation. Apart from this mingling however, for individual races there is the danger that the total environment of such a multi-racially-mixed population might be changed in favor of one or some of the participating races, possibly resulting in the disappearance of those races (deprived of their natural life-environment). This disappearance may occur also when the abilities of the endangered race are insufficient to produce their part of cultural achievements, just as a man cannot see anymore if the retina is destroyed while all parts of his eyes have been conserved. Greatest danger of such losses lie, without doubt with civilization, if we understand by that the typification of the standard of living, while disregarding the own peculiarities of different national groups. For civilization, as an expression of strongly stressed division of labor, its rationalization and centralization, creates as quick as can be an artificial,

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unsuitable environment for racially different aims of a nation, thus threatening civilization in its composite parts. Therefore, whoever studies life from a racial point of view, should not consider the results of civilization, of course too large for individual adjustment, as a blissful achievement."

Page 72:

The forcible sterilization of inferiors in cases of severe illness or relapsing crime, otherwise with the consent of the victim or his dependents, has progressed farther in some North-American states then with us. But let us hope that also here in times to come the healther cognition will succeed with the legislators in responsible quarters."

I certify that the above is a true copy of the original.

Nuernberg, 9 March 1946.

s/ Dr. Alfred Thoma

Defense Counsel for Rosenberg.

H0693-0089

Document Ro 5d

Concerning the Theory of Knowledge.

Citations from:

Dr. phil. et. med. Friedrich K e i t e r (Lecturer on racial biology in the Hansa University in Hamburg):
"RACE AND CULTURE", an cultural account of human races, as a method for the study of racial psychology Vol. I, General biology of culture, Ferdinand Enke, publ. Stuttgart, 1938.

Page 4 par. 3.

"We consider ourselves justified in placing h e r e d i t y and race in the centre of our view of the world and our interpretation of c o m m u n a l f o r m s as organic and biological issues are justified also and therefore also our conception of a nation."

. . . . . "

I certify that the above is a true copy of the original

Nuernberg, 9 March 1946

s/ Dr. Alfred Thoma

Defense Counsel for Rosenberg.

H0693-0090

Defense Exhibit
Nr. Ro. 6

Romantic Intuitions (ideas of the rational empiric science of Germany)

observed - used and brought onto clear comprehension.

Quotations from:

Dr. phil. Dr. med. Willi H e l l p a c h (Prof. at the University of Heidelberg)
"INTRODUCTION TO NATIONAL PSYCHOLOGY" Second Edition, Enke Publishers Stuttgart, 1944.

Page 1-2:

The Racial Original Fact.

1.) "Nations are the real lasting form of community, in which mankind lives. One can express it also in this way: Mankind lives in nations. In practise, innumerable nations exist, as a gigantic mass, side by side, together, and often also against each other. There are manifold other community formations within the nations and above the nations, which are partly vital and at times overpowering: Families and clans, unions and orders, trades and casts, communities and empires, sects and churches. The order of the state can only comprise parts of a people, but can also comprise groups of different nationalities. However, the elements that are less than a people and those that are more than a people produce an irresistable urge which pushes again and again towards the creation of a people as a natural and mental f a t e union of a hominide kind.

The racial form of life is the original phenomenon of hominide communal life. A "People" is something highly mobile, changeable, fluent: continously, even if sometimes hardly noticeable in a slow and still, sometimes also stormy and rapid way, new peoples come into being, whilst parts of nations become independent (creation of nations out of the colonial Iberians in South America) or when tribes unite, which happens often enough in form of a welding together by a supreme power (the creation of a nation of the Germans out of the tribes of the Franconians, Saxons, Swabians, Thuringians, Bavarians by the Carolingen and Saxonian ruling dynasties), or if tribes of people succeed in peaceful mixing with each other, whereby

H0693-0091

new formations of nations in body and soul spring up (Roman creation of people at the end of the migration of nations after the termination of the fight of enslavement. We learn two other words, derived from Folk: folk tribe, folkdom. With the word "Folk" (folk) they define in German the type of form of the ethnic community, which is called by us in a very good German translation from the Greek word the racial community. Ethnos can be a people, a tribe, or a nation. In derivation thereof, the science of peoples is called also ethnology. If the urge to live as a nation is a hominide original urge, then this ethnic racial original urge becomes biologically the foundation for the sociological original phenomenon of human collectivity, the hominide living together - or otherwise expressed: the existence of the original collectivity in mankind (the compulsion to live as a nation), rests on an actual original instinct of the human being, homo. The racial (ethnic) collectivity is as an original fact of human collectivity an original fact of the nature of mankind. Nations are a natural phenomenon of mankind."

H0693-0092

Page 3, last paragraph:

Primeval Contrasts within Folkdom.

" . . . . . A tribe exists only where the one family life is broken up by the outside influence of a principle by relations and orders, which are not of a blood kinship, even where they affect actual blood relations. On the side of relationship we find associations, (sometimes confronting each other); in addition to the blood from which one originates we find the union in which one is joined. "

H0693-0093

Page 4 - last paragraph :

Primeval leadership.

Finally we still find a primeval fact in all ethnical communities, it is leadership. There seems to be little difference between the hominides and the animals; for many of the latter, as far as they live together, know the leader, which is by no means always the oldest, but apparently very often the fittest for its task and therefore compelled to put itself at the head and is tolerated at the head. What fitness consists of depends on type of existence, it can be essentially strength and courage with fighting types, sagacity, cunning and fastness with shy types. In this respect great differences prevail also in mankind between the nations. We know among the savages shy and cowardly tribes, but also war loving and daring ones, and also cautious and reflective ones. The leaders' task must therefore be quite a different one in each case. And so we meet sometimes the oldest, who is superior to the others particularly in experience, wisdom and moderation, sometimes decidedly youthful chieftains

H0693-0094

who possess the highest agility, daring, braveness and courage. But we also find both things complementing each other side by side, for instance the eldest at the head of the clan, the family, the youthful at the head of the hunters or the warrios." . . . . The leader of humans is the bearer of the creative will and important aspects of racial community life have been created by such creative will even with inferior tribes.

Thus mankind, different from all animal tribes, no matter how similar they may seem presents itself to us - as trifold: a fact of nature, a spiritual phenomenon and a creation of the will. Everywhere it is all three, naturally occasially and periodically the one more and the other less - which is besides, true for all stages and spheres of the development of nations, even for "civilized nations": they too live through periods, in which their racial existence vegetates essentially as natural fact, their spiritual existence becomes rigid and is carried along or deteriorated, where the creative will lacks; and on the other hand we find with a few primitive people a surprisingly well articulated spiritual expression of their folkdom and testimonies of powerful creations of the will. This racial trinity at the same time affords us the perfect frame for a psychological exploration of the life of nations. National psychology must study its subject as a natural fact, as a spiritual phenomenon and as a creation of the will, if it wantssas a real science to recognize it which means investigate it correctly, analyze it adequately explain it in its essence.

H0693-0095

Page 28, last paragraph:

The National Essence of Races.

Race is an extraordinarily essential national fact. That it is not the only one is shown if we regard the changes of events of historical nations within short periods: The surprising change of our own nation from being practically unknown to the world inspite of an extraordinary, partially outstanding performance in philosophy, poetry and music (18th century up to almost the middle of the 19th century) to a onesidedness in science, technics and economics, which made the world almost uneasy (second half of the 19th and beginning of the 20th century); this cannot have its cause in such a rapid and strong change of racial structure, for it is purely empiric, though not recognizable for Germany during this epoch, (whilst it is clearly recognizable for the United States, for instance). In a racial sense this change indicates however, a scarcely suspected versability of German talents, and that each 'cultural situation' drew on and developed a different portion of the hereditary elements.

H0693-0096

Page 29 - last paragraph

'Racial Tensions.'

"Wherever different races meet, a psychological tension appears between them, which we will call racial tension. It appears between racial groups as an inter-psychical racial tension - in racial mixtures as an inner-psychical racial tension. Both are of far reaching importance in a national psychological sense."

H0693-0097

Page 40 f. last paragraph.

"The Living Space of Nations: Soil and Blood."

"There isanother factor relevant to living space; in it climate and landscape appear to be intimately linked, it belongs to both in an equal manner, it is a contributing Factor to all climatical conditions and the basis for all landscape; it is the soil. About its reaction on men we know regrettably little, but nevertheless we sense it to be something very important. It probably constitutes essentially that which we call the constitution, and thus modifies the family and racial substance. It is the very place of life of beings and a good part of their essential characteristics depends on it, not only of plants, which root in it and are bound to it to get their nourishment out of it in one given spot, but also of animal and human beings, who grow away from it to a far reaching extent by free mobility or by technical civilization. We must not fail to recognize that there are probably forces still unexplored, even unknown, yet by which theIsoil influences our organism. Naturally it does not help our comprehension if one imagines something about the unexplored, hastily, as it is done by a sort of soil-magic under the name of earthray hypothesis as the latest semi-scientific fashion."

Page 42, last paragraph.

If we speak in this connection of the soil, it is a general concept, which (equal to place, residence theatre of life) includes at least the affinity between soil and climate, today often called "microclimate," we live in it.

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but science has only recently duly appreciated it. The exploration of the high and highest air regions up to the stratosphere may be of the greatest importance for the physical origin of weather and climate; for all creatures bound to the soil (and only the few natural fliers, birds and a few categories of insects live partially in high air) the Geosphere, the air stratum near the soil is the real element of life. It is in the beginning stages of its scientific appreciation, and we can not report any definite findings yet, which would contribute something to our national psychological subject. Maybe, there will be at one time very far reaching findings of this kind.

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Page 43, last paragraph:

The Biological Danger of Cosmopoliton Cities.

One fact is especially striking: it is the fact that those groups of a nation, who settle in cities lose nature. Each complex form of civilization leads to formations of towns, cities and finally metropolises within nations, in which lives an ever increasing part of the population. In Germany, England and the United States, mainly in the Germanic empires of the globe (with the exception of Sweden and Norway) this amounts from a quarter up to almost a half of all nationals. The city as a living space is an unnatural fact in the life of nations, certainly has far reaching importance for the people as a natural fact.